

at the same time to satisfy interests produce mass phenomena which are folkways by virtue of uniformity, repetition, and wide concurrence. The folkways are attended by pleasure or pain according as they are well fitted for the purpose. Pain forces reflection and observation of some relation between acts and welfare. At this point the prevailing world philosophy (beginning with goblinism) suggests explanations and inferences, which become entangled with judgments of expediency. However, the folkways take on a philosophy of right living and a life policy for welfare. Then they become mores, and they may be developed by inferences from the philosophy or the rules in the endeavor to satisfy needs without pain. Hence they undergo improvement and are made consistent with each other.

40. The scope and method of the mores. In the present work the proposition to be maintained is that the folkways are the widest, most fundamental, and most important operation by which the interests of men in groups are served, and that the process by which folkways are made is the chief one to which elementary societal or group phenomena are due. The life of society consists in making folkways and applying them. The science of society might be construed as the study of them. The relations of men to each other, when they are carrying on the struggle for existence near each other, consist in mutual reactions (antagonisms, rivalries, alliances, coercions, and cooperations), from which result societal concatenations and concretions, that is, more or less fixed positions of individuals and subgroups towards each other, and more or less established sequences and methods of interaction between them, by which the interests of

all members of the group are served. The same  
might be said  
of all animals. The social insects especially show  
us highly  
developed results of the adjustment of adjacent  
interests and  
life acts into concatenations and concretions. The  
societal con-  
cretions are due to the folkways in this way, — that  
the men, each  
struggling to carry on existence, unconsciously  
cooperate to  
build up associations, organization, customs, and  
institutions  
which, after a time, appear full grown and actual,  
although no  
one intended, or planned, or understood them in  
advance. They